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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Editor: Dr. J. INGRAM BRYAN

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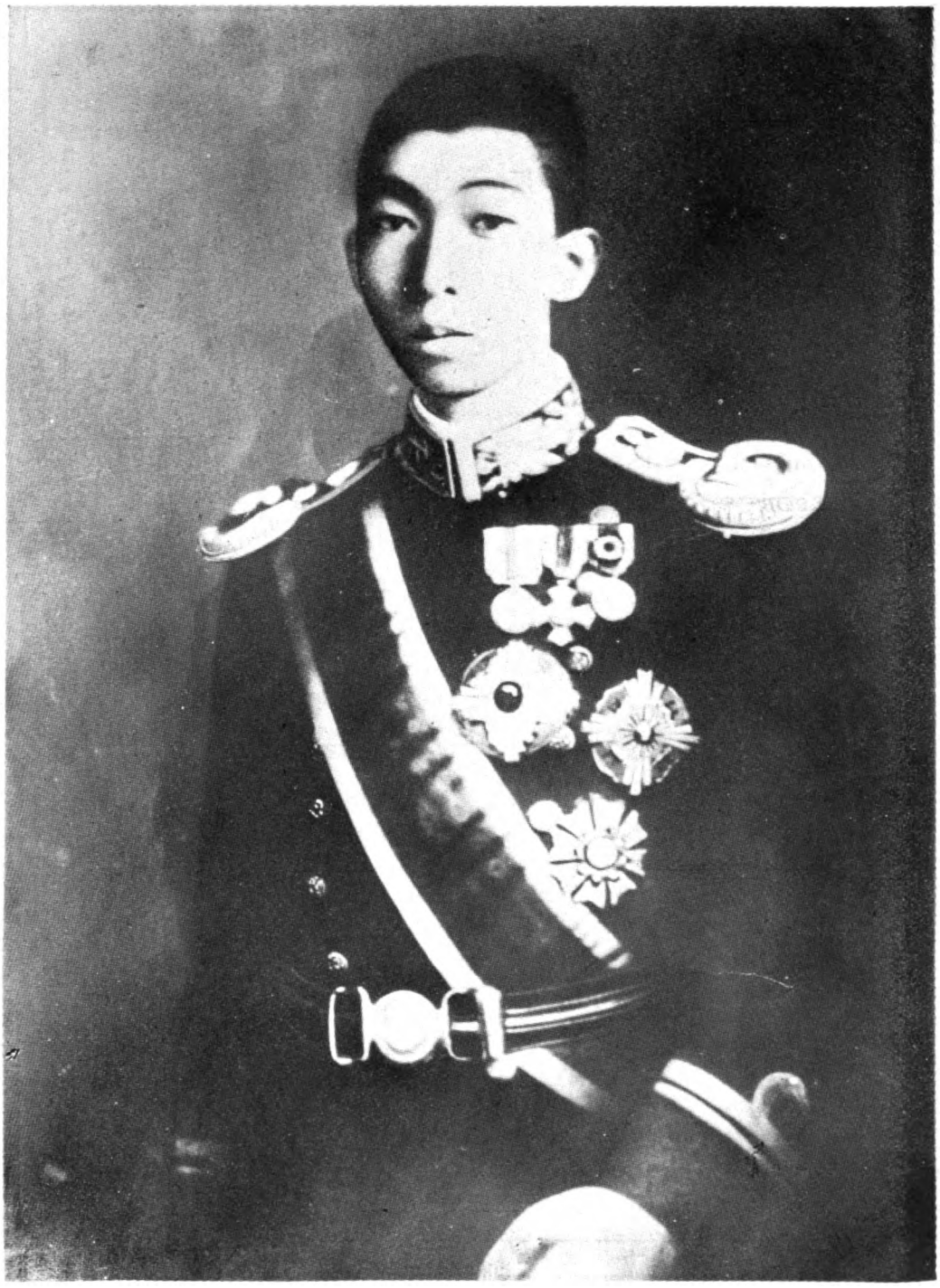

H. I. H. Prince Takamatsu

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Miss Kikuko Tokugawa

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Vol. XIX JULY, 1929 No. 10

AN IMPERIAL BETROTHAL

By M. OUCHI

THE betrothal of any member of the Imperial House of Japan must needs excite nation-wide interest in this country, but when the Imperial groom-to-be is a brother of His Majesty, the Emperor, the interest is all the more profound. When Prince Chichibu, the second son of the late Taisho Tenno, was married to Miss Matsudaira some time ago it sent a thrill of happiness and good-will throughout the empire; and now when Prince Takamatsu, third son of the late Emperor, and brother of His present Majesty, has become engaged to Miss Kikuko Tokugawa, elder sister of Prince Yoshiimitsu Tokugawa, the whole nation is again ready to offer its felicitations. It is but recently that the Imperial Household made this glad announcement, after Imperial sanction had already been given to the marriage.

It is worthy of notice that the Imperial Family is forming nuptial alliances with noble or princely families outside the great Fujiwara clan, from which Imperial consorts had been chosen for so many centuries. The ruler of Japan has always been the father of his people in the best sense of the word; but this further indentity of interest and sympathy with families outside the Imperial line tends to confirm the wonted faith of the people in the immemorial dynasty, the oldest in the world. It is this fundamental unity of sympathy and aim between ruler and people that makes Japan the most democratic nation in the world.

The auspicious day on which the marriage of Prince Takamatsu and Miss Tokugawa will take place has not yet been made public; but it is understood that the ceremony will be solemnized in due state before the *kashidokoro*, or Imperial Shrine, in the Chiyoda Palace some day next spring.

His Imperial Highness Prince Nobuhito Takamatsu was born on the 3rd of January, 1905, First called Prince Teru-no-miya from infancy, the Prince was given the name Takamatsu in 1913. The change of name is interesting, as it reveals a spirit of freedom in the Imperial House, which the public is not apt to notice. The reason for the substitution of the name Takamatsu was due simply to the august wish of

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the late Emperor Taisho, inspired by the most considerate of motives; for the Emperor deeply regretted that one of the oldest and most renowned of Japan's great houses, that of Prince Takehito Arisugawa, was without an heir, having lost his son through death; and so, in view of the long and close association of that family with the Imperial House, the late Emperor arranged that the Imperial Prince, Teru-no-miya, should take a name from the family of Prince Arisugawa, that of Takamatsu, and so continue the Arisugawa name and family in Japanese history. Having given his son to perpetuate the great family, the Emperor addressed a cordial note to Prince Arisugawa, then quite ill, and assured him that by solemn ritual the Imperial son would be dedicated to perpetuating the house of Arisugawa.

Prince Takamatsu spent his early years with his Imperial brothers in the detached Palace at Aoyama; and, as one passed along the road leading to the palace, and the carriage or tram was asked to stop, it was usually because the little princes were passing on their way to school at the Peers' College. The young Prince entered this school in 1911, and after taking the usual studies he matriculated to the Naval Academy at Etajima in 1920, graduating in 1924, after which he went into active service at sea, where he still is, his ship at present being the *Yakumo*.

The Prince evinces the same cheerful and happy disposition so characteristic of his Imperial brothers, His Majesty, the Emperor, and Prince Chichibu. More athletic than they, Prince Takamatsu is very fond of boating and swimming. While at the Naval Academy his tastes and habits were remarkably simple and his manner delightfully unaffected. Always busy aboard his ship, the Prince has little time to spare for sport or indulgence in hobbies. But he is quite a good amateur photographer, and can handle or manipulate a kodak with great skill. Fortunately, for a sailor prince, he is fond of travelling, and accompanied the Emperor on a voyage to Karafuto in 1919; and later he joined Prince Chichibu on a tour of north-eastern Japan. The Prince has also travelled extensively in Hokkaido and has even ascended the famous Diamond Mountain in Korea (Chosen). His naval duties have taken him to Manchuria and Chosen, and he has also cruised elsewhere, including Shanghai, Hongkong, Manila, Singapore, Australia, Hawaii and the Mandate islands of Japan in the south seas.

The things the Prince wanted to do during his last trip to the north of Japan amazed the people; he descended the Kosaka mine, and amused himself by riding on a dirty trolley for conveying ore, clad in a workman's blouse.

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He did not shrink from tracing his steps along a narrow gallery with a tiny lamp in his hand, nor did he mind the water dripping about him everywhere ; and all just to see how the miners worked and what they had to endure.

His Highness is making of himself a model naval officer. In 1926 he joined the warship *Fuso* then in the First Squardron, being appointed 2nd lieutenant. Later he was transferred to the *Kodaka* where he served as a torpedo officer, refusing all discriminatory treatment. To pursue this subject further he entered the Torpedo and Gunnery School at Yokosuka and mastered the science from a technical point of view. At the same time the Prince joined the Kasumigaura hydroplane school and learned how to fly and pilot a naval seaplane. All through his naval service the Prince has invariably declined to be treated other than as a subaltern. Though a seaman, the Prince is a good horseman and often goes riding, and is frequently in the company of the Emperor riding about the Imperial Palace grounds at Akasaka.

Prince Takamatsu has shown an unusual interest in science of all kinds, especially in technical science and invention. Recently he gave support to two brothers who were devoting themselves to invention with but slender means and facilities. Naturally the entire Imperial Navy is very proud to have so distinguished and efficient an officer on the list; and the opinion is often expressed that Prince Takamatsu will be one of the greatest naval men of the future.

Miss Kiku Tokugawa belongs to one of the most distinguished families in the Japan, the family that had so much to do with the destiny of Japan in the Tokugawa period. By birth, education, character and beauty she is indeed a fitting consort and companion for our Imperial Prince. Her father was the late Prince Yoshihisa Tokugawa, son of the last of the shoguns, Prince Keiki Tokugawa. The son graduated from the Imperial University, was a member of the House of Peers and acted in various important national capacities. His wife was Miye-ko, daughter of the late Prince Takehito Arisugawa.

Born in 1911 Miss Kiku Tokugawa is just eighteen. All who know the lady affirm her to be a natural princess. From early years she has been noted for her thoughtfulness and her consideration of others. An interview with a maid-in-waiting, long under the Tokugawa roof, elicited the following remarks: "Oh, Miss Kikuko is just lovely. She radiates beauty like the merry sunbeams or the blossoms of spring. Her company makes one feel rejuvenated." A daughter whom all the household loves must be worthy of affection. They all say that she is the incarnation of generosity. In manner and bearing she is naturally dignified,

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and, of course, dresses very gracefully. In the little things of life, that yet count for so much, she is most strict, as to punctuality, for instance.

Like her mother, Miss Tokugawa is a devoted adherent of Buddhism, being especially devoted to the goddess Kwannon, an image of whom he she keeps by her and reveres deeply. This was a gift from her grandfather, the late Prince Arisugawa. She is a great reader, especially of religious books; and is particulary interested in mythology. Like all educated ladies she takes no small interest in literature, especially the nation's classical poetry, having sat much at the feet of the distinguished Taneaki Chiba, of the Imperial Poetry Bureau. She is a fine caligraphist, which, in Japan, is a fine art. She writes the same beautiful hand as her distingusihed great grandfather, Prince Teruhito Arisugawa. In pictorial art, too, she has made good progress; and the paintings exhibited at her school graduation were much admired. This was particularly true of a portrait of the Empress Komyo in pure Japanese style, which was the focus of all eyes. Her Imperial Highness Princess Higashi-Fushimi was particularly struck by the beauty of the painting. Our futuer Princess is fond of tennis and swimming; and being fond of the sea, she will feel quite at home as the life-partner of a sailor Prince. In Japan the feeling is universal that this is to be one of happiest of wedding days, and of married lives.

IMPERIAL SYMPATHY

By Meiji Tenno

Atsushi tomo
Iware zari keri
Hiekaeru
Mizuta ni tateru
Shizu wo omoeba.

When the summer sun is boiling
Should we say "Too hot, alas!"
When we think of millions toiling
In the paddyfields and grass?

Tran. By Dr. J. Ingram Bryan

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COUNT SHIMPEI GOTO

By THE EDITOR

IN the passing of Count Shimpei Goto Japan and the world alike have lost a friend and a great man. Many readers of the Japan Magazine will remember the able articles he used to contribute to our pages some years ago. Not only by his writings and his speeches but by his travels he was as widely known abroad as he was at home, to say nothing of his fame in the distinguished positions he filled, as Civil Governor of Formosa and as Mayor of Tokyo; and he was twice a cabinet minister. Now that he is gone, Japan feels that a big gap has been made in the list of her great names, somewhat as she felt when Marquis Okuma passed away.

Count Goto was not at all like the ordinary statesman, feeling the importance of himself and his task. Lighthearted and free he was always the jolly good fellow with all who knew him; but no matter what came first, it never took precedence to his duty to the nation. He was a very public-spirited man, a friend of humanity always. He never made fame or political success his aim, and yet both came to him. A man of tremendous administrative ability, he was yet ready to turn to any task to which his country called him.

Born in Iwate prefecture in northwestern Japan in 1857, of poor but honest parents, young Goto had to begin life as an office boy to earn a living; but he studied in leisure hours and was determined to fit himself for some worthy task. He had early had a fancy for medicine, and made up his mind to pursue that career. But how was a poor lad to acquire a medical education? In early manahood he managed to enter the medical college attached to the Sugakawa hospital in Fukushima prefecture, and after finishing the course there he entered the college attached to the Aichi prefectural hospital in Nagoya, later becoming director of the institution. While in that capacity he had the interesting experience of being summoned to attend to the wound left by the dagger of a would-be assassin in the body of the late Count Itagaki who never ceased to affirm that he owed his life to Dr. Goto.

The government was not slow to perceive something promising in the young physician, and he soon found himself appointed to the Sanitary Affairs Bureau of the Department of Home Affairs. In 1890 the government despatched him to Germany for further study, and in three years he returned with the degree of Doctor of Medicine from the University of Munich, and was appointed director of

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the Sanitary Affairs Bureau. Then, through a misunderstanding, he was thrown into prison on suspicion of being an accomplice in the famous Sohma case. Suspicion of him was due to the Doctor's kindness of heart in befriending a man whom he did not know was a criminal. When the judge asked why Goto gave the man so much money when he did not know him well, the answer was that the amount of money a man gives to help the needy depends more on his heart than on his pocket; and while the judge would probably give a fiver Goto would be more likely to give a hundred. This made the judge so angry that he sent Goto off to prison. But Goto was always a fearless man when he knew he was in the right.

Fame came to him when he was appointed to the post of chief quarantine officer during the Russo-Japanese war. Here his great administrative ability was seen, and the Japanese Army had the best medical service in the field, the troops being kept in excellent condition. From thence onwards Goto's promotion was fair sailing. On the conclusion of the war the government determined to put him on another cleaning-up job; and so made him civil governor of Formosa. Here he greatly distinguished himself by adopting a policy of conciliation in place of military suppression in dealing with the recalcitrants and the savages of the island. Later he was named by the Emperor as a member of the House of Peers; and in the second Katsura cabinet he became Minister of Communications, and in addition held the position of president of the Railway Board. In the Terauchi ministry of 1916 Count Goto was Minister of Home Affairs, and two years later the premier made him Minister of Foreign Affairs. He was elected Mayor of Tokyo in 1922, and was soon created a viscount by the Emperor. Count Goto was Minister of Home Affairs in the Yamamoto cabinet which continued down to the time of the great earthquake in 1923.

Though he was now a count his friends continued to speak of him as plain Shimpei Goto. There was perhaps never a man whose character so naturally created his destiny; for he had all the qualities which make a man admirable and to be trusted. He was regarded as a handsome man and his disposition was spirited and alert, being exceedingly vivacious in word and act. He was a wonderful tactician, and could adapt himself to whatever circumstance arose. That an office boy could climb to the top of the ladder by sheer merit, without fear or favour, was as great a compliment to himself as it is to Japan. Undoubtedly the friendship which the late Count Itagaki showed him had something to do with drawing attention to Goto's greatness; and, through such high recommendation,

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the young doctor was noticed by the Home Department. The late Count Kodama, too, was instrumental in having Goto used according to his abilities, and had him appointed to the responsible position he occupied during the war with Russia. It was but natural that General Kodama should desire to take the brilliant young physician with him when he became governor-general of Formosa; but, as Count Itagaki said, from the beginning, Goto was too able a man to be left out of politics and government. The government administration building in Taiwan, one of the finest in Asia, is a monument to Goto's judgement and design, to say nothing of his task in improving the health and morals of the population. The average Japanese supposed that Formosa was a hopeless task on Japan's hands, until Goto took charge of it; and then hope dawned and has gone on towards realization ever since.

When Mayor of Tokyo Count Goto astonished all his colleagues by saving none of his salary; he paid it all a way in services for which the city had made no fiscal provision. In his later days Count Goto devoted his whole time to world affairs, being especially anxious to promote peace, and good relations, with Occidental nations. He took a keen interest in establishing more amicable relations with Russia; and it is a question whether the differences could have been adjusted with the Soviet apart from his valuable aid. Of course there were always some who took exception to Goto's frankness of manner and speech; he did not hesitate to say what he honestly thought; and some jibed him as an *oburoshiki*, or big talker. In this, however, he was natural and consistent; for he was a big man in the best sense, a much bigger man than those who ridiculed his ideas. But his geniality was liable to be misundertood by the thoughtless. I shall never forget the last time I had the pleasure and honour of speaking to him. It was long time ago, for I have been a long time out of this country. It was at the residence of Dr. Inazo Nitobe, when a reception was given there to the late Dr. Mabie who came as an exchange professor from America. It was so very like Count Goto, busy official that he was, yet to find time to come and welcome the great American. To him Dr. Mabie was a symbol of the desire to unite mankind in the bonds of peace.

Having done all he could to bring about a good understanding between his country and the rest of the world, Count Goto devoted much attention to the reconstruction of Japan after the world war; he wanted to mobilize the moral and material forces of his country in the interests of national progress. Goto had a habit of saying that, when everything goes well, lots

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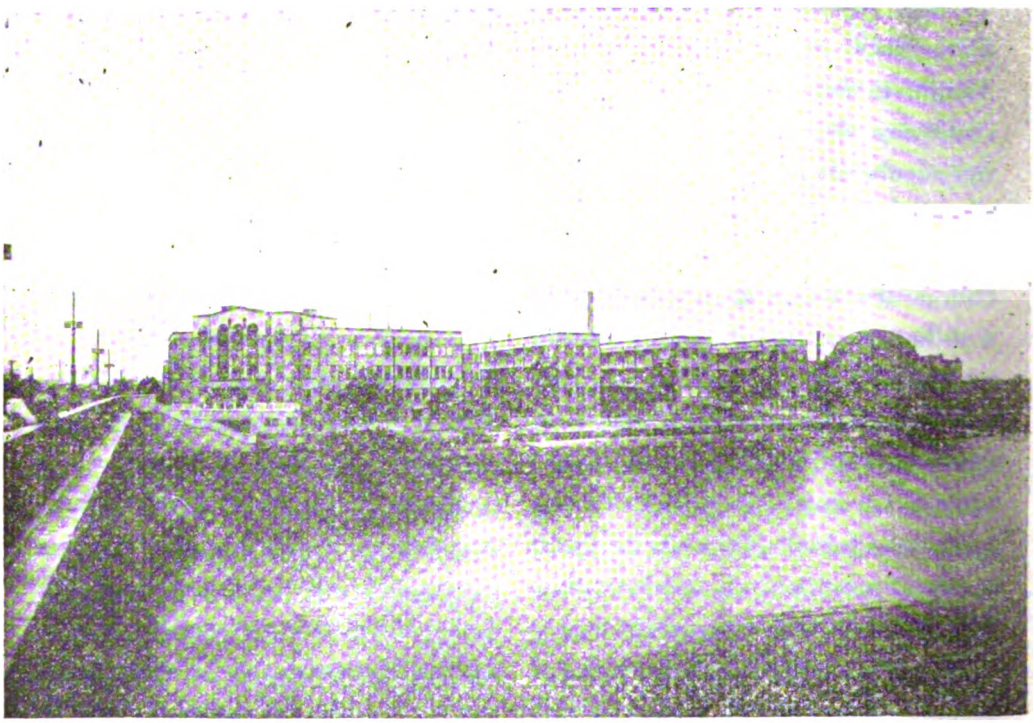
of brilliant and useful ideas come to you, but when things go wrong, no ideas come. One of the best things said of him was that no deserving person ever failed to find a friend in him. Deeply interested in the cause of the boy-scouts Count Goto, just a few days before his death, put on his elaborate Court dress to review them; this was so like him, joining in their childish delight at the grand uniform. His regard for childhood and youth was always a very winning aspect of his character; and his loyalty to his parents was another thing that all admired in him. When asked why he did not westernize his city residence, like the other officials, a sufficient excuse was that his old mother might not care for it. Every wish of hers in regard to the garden was complied with scrupulously. And because his aged mother reached her ninety-sixth birthday on the day his new house was opened, he placed on the gate post *Kurokuan*, or Ninety-sixth-Home.



Doai Memorial Hospital

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The Late Count Goto

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Top: Lake Shirakumo. Middle: Unzen Golf Links. Bottom: Observation Rock

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SUMMER PARADISE

By Y. TABIHITO

WHEN summer comes, with its hot and humid atmosphere, people seek the cooler haunts of the mountains or the sea; and if they can find both at the same time they consider themselves fortunate. Nowhere are to be found so many delightful summering places as in Japan. To the foreigner residing in or visiting the Orient one of the most paradisal spots to spend the summer is at Unzen in Kyushu.

Not long ago one of the leading metropolitan journals of Japan, selecting the eight places most celebrated for scenic beauty, easily named Unzen as one, and urged that it should be brought to the notice of strangers as one of the most entrancing places for a restful and refreshing sojourn or holiday. For salubrious air and impressive landscape Unzen would indeed be difficult to beat.

Imagine a mountain towering sublimely to a height of over five thousand feet above the Shimabara peninsula in Nagasaki prefecture and you have at its base and up along its beautiful slopes the finest of sites for a pleasure spot, while the sea lends is everchanging presence all around. The natural beauty of Unzen is varied beyond description, even approaching continental greatness. From the summit of the peak the panorama is matchless, nor could the eye behold any view more alluring in either Europe or America.

In grandeur Unzen soars above all the magnificent eminences of the south. It lies outside the Kyushu Alps, surrounded by the Ariake sea. Owing to its graceful form Unzen is often called the Fujisan of Kyushu. The slope is so gradual and the peak so defined that the eye can follow its bewitching contour to the base from any point along the side of the mountain, right up to the top. And from the dizzy summit on a clear day are to be had marvellous vistas of neighbouring ranges, including Kirishima, Aso, Kokonoye and Tara, as well as the plains of Hizen, Higo and Chikuzen bathed in far blu-pencilled haze. No less inviting are the sea scenes, Ariake, Chijiwa, Okura and Genkai, all indenting the rock-ribbed coast-line with their pleasant bays. While boating or yachting on these waters one sees the peerless form of Unzen-dake dominating the entire environment.

The mountain itself is pleasantly diversified with plateaux, dales and ravines, with lakes and waterfalls as well, while the clouds never appear more majestic and mysterious than when caressing the peak with their moist pinions. Every moment, morning, noon and night, the cloud scene varies. Throughout the day the moun-

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tain is alive with the song of birds radiant with the joy of their unrivalled retreat. Bird voices chanting to the music of falling water is earth's nearest approach to fairyland.

Not least among the more interesting aspects of Unzen is its volcanic activity. Summering by subterrannean fires may seem risky, but no visitor has ever experienced any danger. The traces of ancient eruptions in lava beds and scoria add to the picturesqueness of the landscape ; and from the crater near the summit imposing columns of dark purple fume at times shoot aloft in an alarming manner, indicating the powers still at the command of Vulcan. An interesting spot is known as jigoku (hell), but is only a little mud volcano. Here amid the remnants of primeval fire, are not only birds but a variety of animals, and a vegetation rich in trees and blossoms where the botanist is at home.

The visitor has to be there rather early in the season if a good view of the mountain side wrapped in Azalea blossoms is to be had. Some of these shrubs have flowers of five-fold tint, and the *Deutzia crenata* of early summer is very charming. From almost every point of view Unzen is an ideal summer resort ; and no wonder many thousands of foreigners, as well as Japanese, find their way there every year. Many visitors prolong their stay into Autumn to enjoy the wonderful maple tints, changing the whole mountain side into a wealth of crimson brocade. Even in winter some travelers come just to see the remarkable frozen fog that collects.

Most attractive to quite a number of the lovers of Unzen are the hot springs which supply the fine hotels with natural thermal baths always available at any hour of day or night. The hot spas lie on the West side of the mountain more than 2,000 feet above sea level, in what was formerly a crater. Between Mount Kinugasa and Mount Obi in remote ages a crater burnt itself out, leaving only heat enough to make a pleasant bath ; and where the springs gush out even trees grow green and thrive enough to give welcome shade. Unzen is really a good place to enjoy a holiday all the year round. The beautiful park open to all visitors has an area of hundreds of acres ; and the golf links there are among the finest in the Orient. But numbers of visitors seem content simply to gaze at the marvels of nature in evidence everywhere : no less than thirty boiling springs bubbling up with a music all their own. The seven hotels situated in the great natural park are kept busy most of the year. In European style, they provide every comfort a guest can desire. The reading rooms, tennis courts and amusments are all under official supervision and well conducted.

Three of the most attractive spas are

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Shinyu, Furuyu and Kojgoku. The former specializes in accomodation for Europeans, and the latter for Japanese, having been started as a spa 1,200 years ago by the Buddhist priest Gyoki who founded the Nipponzan Manmeiji temple in the vicinity. The Kojigoku spa orginated in 1731. From these centres visitors can take in the places of interest in the vicinity. Among these the Onsen Jinja is not least important. Founded 1,200 years ago it is dedicated to five gods; and in the reign of Emperor Go-Uda it was made the chief shrine for Kyushu, and found devotees among all the lords of the province, who regularly offered gifts to its altar. In 1916 it became a prefectual shrine.

The Buddhist temple known as Daijo-in Manmeiji was founded by Daiho in the eighth century under Imperial auspices, and is still one of the leading temples of the Shingon sect. At one time it had more political influence than any daimyo in Kyushu, exciting the interest of Hideyoshi; and in the shimabara rebellion it was suspected of sedition and was attacked, its ancient buildings being reduced to ashes, the Shakya shrine alone escaping.

Other places of interest are the Issaikyo Falls, some little distance from Kojigoku. It is said that in ancient times the priest Gyoki remained in prayer before this example of natural beauty for one hundred days, before founding the Manmei temple. Chigo-öchi fall is another pretty water scene, and so is Ayudaki; and as for mountains, there are plenty: Kinugasa, Myoken, Kunimi and the big rock of Tormariiwa, all associated with historical episodes and marked by great natural beauty. For natural beauty and attractive environment Unzen is ever charming to foreigners and Japanese alike, and the goal of all who desire a pleasant holiday in the most congenial of surroundings.

COLD WELCOME

Kao ni sakura wo
Honnori dashite
Sonnara anata to
Itta kiri!

Her cheeks were like the cherry,
Blushes of faintest hue:
But all she said was, "Merry!
It is only you?"

Tran. by Dr. J. Ingram Bryan

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JAPAN'S VITAL PROBLEM

By Dr. J. INGRAM BRYAN

IMMIGRATION is at present one of the most pressing as well as one of the most menacing of world problems; and to Japan one of the most vital. To nations suffering from density of population immigration is essential as a relief to congestion: for mankind must have room to breathe and grow, or the inevitable consequence will be racial and national deterioration and decay; and, if faced with risk of death either way, nations prefer to die fighting for the right to live rather than acquiesce in slow decline from congestion of population.

Density of population in England would be much more menacing than it is if there were no dominions and colonies where the surplus could find vent. For many years density of population in Europe, and to some extent in Asia, found relief by immigration to the United States and British territories overseas; but now Canada, America and Australia have closed their doors against Asiatic immigrants, and greatly restricted those from Europe, so that in time a danger point will be reached if relief be not afforded.

Teeming Millions

In this connection, however, the largest element of danger lies in relations between East and West; for the West, particularly the New World, is, comparatively speaking, very sparsely settled, while the East is everywhere approaching congestion. India's 320 millions, China's 400 millions and Japan's 83 millions, representing from 350 to 400 persons to the square mile, from a violent contrast to America's 34 and Canada's 2 to the square mile, with Australia still less. Indeed the claim on British territory for an outlet to Asia is greater than on the United States, for that country has assimilated some ten million blacks, a large number of native indians as well as millions from Europe. The Asiatic races cannot but cast eager eyes towards such undeveloped and largely unoccupied spaces as exist in Australia and other British territory awaiting settlement, especially as much of this land is in a climate unwelcome to the white man.

None of the Asiatic nations feel the restriction on immigration so keenly as Japan, especially because the restriction on her nationals is based more on racial than on rational or righteous grounds. The discrimination against Japanese in favour of Europeans in the American immigration quota is an offence that no self-respecting people can ignore or forget. It represents a dishonour and an inconvenience that only those who inflicted the insult can heal or remove.

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Japan feels the same profound resentment that England would if, with her present density of population, she had no dominions overseas, and all the thinly populated spaces of the earth were closed against her people by those who could not, or would not, inhabit them themselves. This dog-in-the-manger attitude is something that the white races will have to give an account for some day. Let America summon sufficient imagination to suppose she change places with Japan, and then the situation can be realized.

Before placing on their statute books laws that gender international offences nations to-day should have some sense of history and humanity. Those that use their advantages for their own sake while indifferent to others will lose them, for selfish utilization of privilege inevitably leads to a moral deterioration incapable of retaining the privilege. It is only by sharing advantage or privilege that it can be consumated and continued. While the Oriental millions lay in their age-long slumber the Occident was active in promotion of invention, industry and the acquirement of territory; and now when Asia's millions awake to avoid suffocation, they find the vent for immigration has been cut off, or shut off. The teeming millions of China and India are already being aroused from national or racial inertia, and the sullen murmur of their increasing resentment against Occidental restrictions on their movement is heard across the Pacific and down to Austral Asia. A race of greater alertness and ambition like the Japanese, now keenly conscious of the rights of man, and determined to accept no international injustice, cannot be so easily held in leash as the Indians and Chinese. Having studied the immigration question carefully in Canada, America and the Far East, I am convinced that the present indifference of the English-speaking peoples to a question pregnant with such dangerous possibilities is as unrighteous as it is unwise, and even borders on folly. America cannot forget that many of her subjects are coloured, and many of them already Asiatic; and that her Asiatic subjects have done as much in proportion to their numbers to build up the country as have those from Europe; and England has to bear in mind that the majority of her subjects are Asiatic, and that, as a nation, she stands or falls in relation to the coloured races of the world.

Seething Unrest

All through Asia to-day there surges an almost ungovernable spirit of unrest, indeed a seething animostity against the white races. The racial question no less than the new spirit of self-determination, so much encouraged by the late President Wilson, is at the heart of the problem. The soul of

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Asia, always dreamy and speculative, now sees visions and dreams dreams as never before; and Asia regards them as possible of realization. Asia believes that the brown and the yellow man once ruled the world, and the least that the present world-rulers can do is to accord him a share in present-day rule. Only in comparatively recent years, since the fall of the Roman empire, has the white man begun to gain the ascendancy. But it cannot be within the will of the gods that two or three hundred million white men shall dominate the nine hundred million brown and yellow men of Asia, and even decide where they shall live and the bounds of their habitation. No: the brown and the yellow man will come to his own some day, and will resume his rule of the world, as the majority has always the right to do, according to Occidental teaching. Such is the aspiration of the prolific races that populate the largest of the world's continents.

For long years the difficulty was that Asia was hopelessly without leadership to contend against the increasing aggression of the West, and the restrictions it placed on the movement of Asiatics. Then a great and unprecedented thing suddenly happened, changing the entire outlook from an Oriental point of view. On the 27th of May, 1905 Japan defeated Russia; it was the first time that a coloured race proved superior to a white race, and to one of the greatest of the white races, the colossus of the North. From that moment a thrill of hope shot through the heart of Asia's millions, which has gone on increasing ever since, until now it is impatient of realization. Asia naturally looks to Japan as the potential leader in the fight for freedom; and, strange to say, believes that though the so-called Christian nations are slow to perceive their duty in this respect, the Asiatic Christ, in His teaching and life, is on their side. Already Japan speaks in the name of Asia; and as such has been accorded a seat of equality among the nations at all the important international conferences since the European war, and particularly at the League of Nations.

Japan's Policy

Japan's policy is the very worthy one of striving by all legitimate means to eliminate every trace of racial discrimination between East and West. She is bound on her honour to resist to the uttermost the attitude of the English-speaking nations on the immigration question, and all Asia is behind that resistance. As a matter of principle alone, Japan is compelled to oppose any legislation that obviously discriminates against her nationals in favour of those from other countries. Why should she be singled out for invidious comparison, especially when the inference is false? Having lived for a

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great part of my life-time among the Japanese people, mixing with all classes, I know that on this question they unanimously believe their position to be absolutely just. This puts those who enforce discriminative laws in the position of deliberately and shamelessly standing for injustice. The present Atitude of the English-speaking nations on Japanese immigration is regarded as an insult to the nation's honour and racial pride, as well as a denial of the most-favoured-nation clause in all Japan's international treaties. As a leading Japanese publicist recently said: "To be treated as a race inferior to the immigrants of central Europe is a disgrace more intolerable for Japanese than the loss of a Colony."

But if Japan feels bound to protest against racial discrimination as a matter of justice and principle, she feels no less obliged to protest as a matter of policy; for her population is now increasing at the rate of nearly a million a year; and, being already over 360 to the squre mile, on a smaller area than England, she is compelled to find some way to avoid congestion in the future. Although the area of Japan is extensive, three quarters of it is too mountainous to be arable, and cannot support any great increase of the present population. Japan requires some 350,000,000 bushels of rice each year to feed her millions, and at present some 15 to 20 millions of this have to be imported. My own conviction is that Japan's main hope lies in greater expansion of industry, so as to employ her people at home rather than to depend on finding room for them abroad. Were Japan's industries developed to the same intensity as those of, say, Belgium, she would have as little difficulty in solving her population problem; but that would mean at least a twelvefold developed above the present. This would tend to create a further problem, for the West would find it difficult to compete with Japan's enormous output of cheaper goods. It would really pay the West better to employ Japanese labour in developing the unexploited territories of the West.

No Better Immigrants

The thing that Japan finds it impossible to understand is that the less efficient population of Europe should be preferred to the more efficient workers from Japan. It will be admitted by almost all who employ Japanese labour that the workers are more satisfactory, man for man, than those from Europe. I was assured that this was true in California; and it must be equally true elsewhere. Thus there is little doubt that Japanese immigration, if wisely and properly utilized, would prove of great material benefit to some of the territory from which it is now excluded. The 350,000 acres which the Japanese

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control in California is the most highly cultivated and productive land in the State, compared with what it was before the Japanese took it over. As market gardeners the Japanese have no competitors. And yet the State intends to eliminate these farmers from their land by the year 1931. Thus the Japanese think they are being descriminated against for their virtues rather than their vices. If allowed to go into the State of Louisiana the Japanese would make the same paradise of cultivated prosperity there that they have made of their lands in California and in Texas. The same may be said of North Australia where the climinate is against the European, but offers ideal inducement to the tropic-loving and thrifty Japanese.

The fact is that the Japanese work harder and prosper more than their rivals, thus creating a competition which the more easy-going European immigrant dislikes. The European asks: How can a people working only eight hours a day for some six and a half days a week compete with those working from 12 to 16 hours a day for seven days a week? Two such civilizations cannot meet and mingle harmoniously except on the even terms created by one coming down to the level of the other, or rising to the level of the other. Yet the man whose wants are simpler may be the better man, even a more highly cultured man. As a matter of fact he has fewer of his race in the prisons of the lands that receive him than the European immigrant has. The Japanese potato king was blamed for controlling the potato market in California; and yet he was doing only what the other dealers of the country would have done if they could.

The total number of the Japanese abroad is not more than eight hundred thousand; and of these about 110,000 are in the United States, of whom some 60,000 or 70,000 are in the State of California, a State that has a density of only 22 to the square mile, against Japan's 360, in an area three-quarters of which is uncultivable. Restrictions on immigration have brought the annual influx of Japanese to America down to between five and six thousand, while births provide some two thousand more. In the days when discrimination against the Japanese was avoided by the so-called Gentleman's Agreement, through which Japan herself was allowed to control the number of her nationals entering America, the situation was much better; there were very few who managed to evade the immigration regulations. Japan kept the agreement to the letter. But the legislation of 1924 abolished that agreement and placed Japan on a quota, like the Indians and Chinese. Now there are some thirty thousand Japanese in America who cannot have wives be-

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cause the immigration quota will not admit them.

The situation at present is not a pleasant one, to say the least. The restrictions on immigrants appear to be based on fear of their efficiency, which they must take as a compliment in one sense, but an injustice in another. With any rapid advancement of civilization such legislation cannot stand. The world cannot be kept in water-tight compartments; the races of mankind must meet and mingle; and if this is to be done harmoniously, it can only be by honestly and faithfully following a common ideal of manhood and woman-hood, dominated by truth and justice, and fairplay all round.

Doai Memorial Hospital Front

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JAPAN'S CARE FOR THE BLIND AND DEAF

By Dr. Y. ISHADA

UP to the time of Meiji Restoration in 1868 it cannot be said that very much attention was devoted to either the protection or education of the deaf in Japan; while, on the other hand, the blind were fairly well looked after and educated, for centuries before. Of course in Europe care and protection of the blind is as old as Christianity, and schools and other institutions in all Christian countries, so-called, have witnessed remarkable progress, and particularly in the United States, where people like Helen Keller, have been able to reach the highest point of development and efficiency, though deprived of the senses of hearing and speaking. In Japan progress in this direction has been somewhat slower, and facilities for such education still remain far from what they should be, First it was considered purely from an education point of view, and later from the point of view of charity; but in a country of self-dependent folk like the Japanese, the idea of charity in any form did not spread fast, while the poverty of schools for the blind and deaf left them unable to cope with the needs of the nation in this respect.

Instances of care for the blind find frequent mention in Japanese history. More than eleven hundred years ago, in the reign of the Emperor Ninmei (858 A.D.) we read that his fourth son, Prince Hitoyasu, lost his eyesight as the result of illness at the early age of 28; and, for that reason, took the tonsure and became a monk, under the name of Hosho-zenshi. For a time he was mainly interested in poetry and music as a means of passing the time; but he soon began to associate with other members of high class families, who were similarly afflicted, all speeding much time in biwa-music. This led him to take a deep interest in all blind persons of whatever class, with whom he shared his wealth, giving out rice to them through his fief in the provinces of Osumi, Hyuga and Satsuma. Later on, in the thirteenth century, in the reign of the Emperor Shijo (1232-1241) we see the Imperial family bestowing on the blind part of the taxation from certain lands, as a reward for offering prayers to Buddha for the peace of the empire.

Between that time and this Japan has passed through many and great changes, but care for the blind remains as universal as ever. In the reign of the Emperor Kokaku (1780-1810) to promote interest in these unfortunate

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people they were given a certain official rank according to their deserts, being divided into sixteen grades, such as *zato* rank and *koto* rank, *betto* and *kengyo* ranks, and so on. By encouraging the blind in the art of music as a means of livelihood the Emperors and shoguns have always shown an interest in their welfare and the people were naturally disposed to emulate such exalted examples.

In Japan music has always been the chief profession followed by the blind, especially the playing of the *biwa*; and as the *biwa-uta* had frequent references of the great events of the past, the blind musician had to have some education in history. The blind have long had their own guilds or organizations for mutual aid and protection. The *Todo-ha* was an organization formed by those blind musicians who followed the school of Hosho-zenshi, or Prince Hitoyasu. From the first its head office was in Kyoto, from which centre it controlled the life and conduct of its members. There was another guild of the blind known as the *Moso-ha*, whose members were devoted to the work of the Buddhist priesthood. It originated with the famous priest Denkyo who, while at the Shiyo Temple in the province of Chikugo, taught blind men how to chant the sutras. He had them recite the sutras, and taught them to pray for peace. This organization of blind priests grew to a very large membership, and blind priests were found all over the country, though Kyushu and Chikugo appear to have had more of them than other places. These priests, who belonged to the Tendai sect of Buddhism, often went on pilgrimages, chanting sutras aud offering prayers for peace; and were a protest against the warlike age in which they lived. That they could live on the alms received proves that they found some support in their good work; but the custom gave the blind in Japan a sort of religious status; so that the blind man was expected to show more culture and character than ordinary people.

During the Tokugawa period the blind were afforded greater care and protection than before, especially the *Todo-ha* men; and Tsunayoshi, the fifth shogun, believed that an illness he suffered from was cured by a blind acupuncturist of the *Todo-ha* school: and the gratitude he felt was marked by the many kindnesses he bestowed on all blind people. Central offices for the blind were established in the shogun's capital at Yedo, similar to those in the Imperial capital at Kyoto. Previous to the opening of these offices blind candidates for membership in the *Todo-ha* guild had to go all the way from Yedo and the kwansai district to Kyoto to be admitted to the guild. The blind in Yedo were further encouraged by being able to obtain special loans to assist

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them in business, and this was another way in which the shogun showed special care for them. The shogun also desired to have them monopolize certain small trades and professions.

As the age advanced and civilization changed, *biwa* playing as a profession became unsuitable for the blind; and then they took to playing the *samisen* or the *koto*; and some took up story-telling as a profession. In the art of music some of the blind quite distinguished themselves, and even contributed something towards the development of the art. When the blind undertook the practice of massage and acapuncture Sugiyama Waichi was foremost leader among them. All the blind now began to received sufficient education to enable them to become proficient in one of the arts they were expected to adopt.

Among the blind men of old Japan the most distinguished was Hanawa Hokiichi, who, blind from the age of five, took up first the usual massage and music. but failing a these, he began to study, and in time came to be one of the greatest classical scholars of his day, mastering the literature not only of Japan but of China. He was, moreover, an author of no small fame, producing more than a hundred volumes of literature. He is known to all Japanese schoolboys as the professor who was once lecturing to a class of students on the celebrated Japanese classic called the *Genji Monogatari*, when the light blew out and the students asked him to wait a moment until they relighted it, for they could not see to write notes. "Wait a moment?," said the blind teacher. "For what?" "Oh, the light has gone out and we cannot see," was the answer. "How inconvenient it is to have eyes!" remarked the blind professor, smiling.

At the beginning of the Meiji era the education and protection of the blind received increasing attention in both Kyoto and Tokyo, but largely under private auspices. The leader in this good work was a teacher in a private school; and he was ably assisted by friends; while in Tokyo both foreigners and Japanese coöperated in aid of the blind. As far back as 1875 T. Furukawa, the teacher in Kyoto, began teaching deaf mutes in a school he opened for them, and blind people were admitted to the school later. Touched by so noble and necessary a work, the Governor, M. Uyemura, made the school a prefectural institution. In 1880, the Emperor Meiji, during a tour of inspection, examined the attainments of the pupils of the Taiken School for the blind and deaf by having their papers brought to the Palace for inspection, and gave one thousand yen toward the work of the school. Prince Kita Shirakawa visited the school in 1885; and Her Majesty

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the Empress in 1890.

A school for the blind and deaf was opened in Tokyo about 1876 under the auspices of foreigners and Japanese; and the work received the recognition and encouragement of the Imperial House from the start, His Majesty donating some three thousand yen to it in 1878. By 1885 the school came under the direct control of the Department of Education. The difficulty about our work for the blind and deaf is that it has not made the progress and expansion that it ought to have made, in view of the tremendous need. For the first ten years after its inception there were only six schools; and during the next ten years the schools increased to seventeen, but some of these schools could accomodate no more than twenty or thirty pupils. And most of the schools were kept up by charity. The example of the Kyoto municipality was followed Osaka and Nagoya which also opened prefectural schools for the blind and deaf, the one in 1907 and the other in 1912. In 1919 Kagawa, Akita, Wakayama, Hiroshima, Miyagi, Ishikawa and Niigata opened similar institutions; and the present number does not begin to cope with the need.

It was not until 1923 that a law was promulgated concerning schools for the blind and deaf, requiring each prefecture to have one or more such schools, to be maintained by State subsidy. The methods of instruction and the subjects of study are so much like those in other countries that it is not necessary to enlarge on them here. The Braille type, and methods reading and writing, invented in Europe, are used everywhere; only in Japan, of course, it is adapted to the native syllabary, or *kana*.

THE BUTTERFLY

By Basho
(1689)

Moshi nakaba
Chocho kago no
Ku wo uken.

———

If it did but sing,
The butterfly would suffer
In a cage, poor thing.

Tran. by Dr. J. Ingram Bryan

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SOME GENRÉ PAINTERS

By S. MIYAGI

VIII

AMONG the outstanding names in the genre painter's art is that of Hiroshige. His real name was Ando, but like many Japanese artists he went under various names for a time. In childhood he was known as Ando Tokutaro, the latter corresponing to a given name, and the former his family or surname. Later he took the name of Tokubei. Hiroshige was the son of a samurai of inferior rank, named Tokuemon Ando, of Yaesu-bashi, Yedo. In 1817 at the age of 15 young Ando entered the studio of Utagawa Toyohiro to learn the *ukiyo-é* art; and the following year his teacher gave him the name of Utagawa Hiroshige which he retained. Subsequently at various times he went under various names, as in 1822 when we find him calling himself Ichiyusai, and in 1833, Ryusai, and ten years later, that name he still retained; but often in comic verse he was referred to as Tokaido Utashige.

Like most of the *ukiyo-é* artists of that time he began by making illustrations for the yellow-coverd books known as *kibyoshi*, and painted genré pictures when he had time. Fearing the jealousy of those he so easily surpassed he changed his theme to landscape subjects, thus breaking new ground, for the artists of the *ukiyo-é* had given no attention to landscape hitherto. The new subject was in accord with his quiet and poetic nature, for, unlike Hokusai, he was a man of most amiable temperment, adapted to the natural beauty of the world. At any rate his change of theme led to new developments in this art and greatly enhanced Hiroshige's reputation as a master of it.

Happily his change of subject coincided with a splendid opportunity.he had to acquaint himself with the natural beauty of the Tokaido route between the imperial and the bakufu capitals, when he produced the famous fifty-three views of his stages on the journey. In 1830 the shogun sent some fine horses as a present to the Emperor, and Hiroshige was included in the retinue despatched with the messenger taking the animals to Kyoto. On the way he obviously filled his impressionable mind with the wonderful landscape which his imagination was soon burning to depict. It is not known whether he made sketches of the drawings that afterwards appeared and added lustre to his name, but it is probable that he did.

It was not so very long after his famous journey that the fifty-three scenes were published by the Hoyetdo, a firm that dealt in books and prinis,

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and this edition long remained the best one. The marvellous manner in which the artist managed to weave the human element into the natural scenery he so much loved gave his pictures a distinction subsequently unexcelled by the artists of the day. Each picture was a striking manifestation of unity in variety, which only a master can achieve. Snow, rain and fog, the morning and evening skies, every feature of celestial and terrestrial phenomena is treated in a direct and definite manner that is very impressive.

Of course Hiroshige painted many of the more noted places in Yedo too; for the Tokaido views were not his first attempts at landscape; he had previously published a set of ten famous Yedo scenes; and his last set of one hundred noted places in Yedo contained some striking pictures of the city and its life. He also painted scenes around Yedo, covering many subjects. Some of his work was inspired by historical motives, such as the life of Yoshitsune whom he must have admired; others were inspired by the Soga Monogatari, depicting the vendetta of the Soga brothers. Thus his varied motives embraced a wide range, rivalled only by Hokusai himself. But none of his contemporaries reached his skill in the drawing of birds and flowers. It must not be supposed that the work he left behind him represents all his labours; for he did a great many good *nikuhitsu-ga*, or ordinary pictures, which were never printed. Hiroshige held supremacy in his art until the year 1858 when we has carried off in an epidemic, dying at the age of 61. Others took his name, but Hiroshige the Second and Hiroshige the Third did nothing worthy of note, evidncing no remarkable ability.

In the Utagawa school of painters, after the death of Toyokuni the First, Toyokuni the Second won some distinction, but at the same time Kuniyoshi became famous. He struck out on a new line, and specialized in the depiction of warriors, while the third Toyokuni was devoted to the painting of beautiful women. During the Meiji period (1868-1911) Toyokuni's disciples vanished, but Kuniyoshi's line was maintained, and one of his pupils, Yoshitoshi, wielded a facile brush. He in turn produced a very promising pupil in Toshikata who exercised great influence on the work of Kiyokata, Terukata and Shizuyoshi; and this influence still continues.

Born in the year 1787, Kuniyoshi was the son of a dyer. From childhood he had worked in colour, and was accustomed to draw designs and patterns to be dyed on garments or other woven materials. But he had always kept an eye on the work of the *ukiyo-e* artists, and took lessons from the first Toyokuni. By 1817 his great ability found due recognition, his name being then widely known; and he ranked among

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men like Hokusai, Hiroshige and Kunisada.

A peculiar feature of Kuniyoshi's work was the occidental element appearing in it, not only in theme but in colouring. At all events his eye for nature was somewhat different from that of Hiroshige and Hokusai. His name remained undimmed down to the time of his death in 1861 at the age of 65.

It was natural that, as the ukiyo-é world was largely composed of themes from the Tokugawa age and government, its progress depended much on feudal patronage, and when that ended with the fall of the shogunate at the Imperial Restoration, the fortunes of the genré school changed. The new era was one of innovations; everything was changing, even public taste. For a time all interest in art ceased. But prints like those of Hishikawa Moronobu could not be ignored; they held their own as examples of fine art. In time various styles competed for recognition, some old, some semi-foreign, some of the *nikuhitsu* style. It is to the efforts of the Utagawa painters that the old style was maintained in Japanese art. Among the more prominent of these masters were Taiso Yoshitoshi, Shojo Gyosai, Toyohara Kunichika and Yoshu Chikanobu.

Yoshitoshi, commonly known as Yonejiro, was born in 1839; and in 1850 he began work at the studio of the great Kuniyoshi, drawing historical persons after the manner of Hokusai, being disposed to fantastic forms; but all his work displayed a passion for realism, and found great favour with the public. He maintained his fame until his death in 1887, aged 54.

Gyosai was interested in pictorial art as early as the age of seven, when he was admitted to lessons under Kuniyoshi. Consumed by an inquiring spirit intensely devoted to the study of his art, he was familiar with the great masters of the past; and, unlike most of the *ukiyo-e* artists at the end of the feudal age, Gyosai was proficient in the painting of *nikuhitsu-ga* no less than as a painter of pictures for reproduction in the prints. Gyosai was one of the most conspicuous figures in the genré school during the Meiji era, living until 1889 when he died at the age of 59.

Among those that excelled in paintings for reproduction in the prints, after the Western manner, was Kobayashi Kiyochika. He was born in 1847 of a family among the retainers of the shogun. He showed a liking for the painter's art from childhood, and soon devoted his whole time to *ukiyo-e*. As a samurai he had been in battle at Fushimi, Toba and Uyeno during the skirmishes of the early Restoration days; but after the fall of the shogunate he followed his art without let or hindrance, dying full of years and honour in 1915.

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For an accurate understanding of the genré school it is important to remember that in the Yedo period there was a very clear distinction between drawing pictures intended for printing, and the *nikuhitsu-ga*, or pictures not so intended. The *ukiyo-e* subjects were drawn in quite a different manner. But with the redical changes occurring in the Meiji era genré pictures began to be painted like the *nikuhitsu-ga*, being first used as frontispieces by the Bungei Club, a monthly magazine published by the Hakubunkwan in 1897. Among the artists participating in this new style were Mizuno Toshiyoshi, Tomioka Eisen, Takenouchi Keishu and Kajita Hanko. A feature of these new prints was their lighter colouring, which some fancied less vulgar than the loud tones of the old prints. But the new taste failed to win the public, and wood-engraving could not hold attention, as it was more expensive than the lithographic work which soon supplanted it.

There seems in recent times to have been a revival of taste for *ukiyo-e* work, and more people are every year devoting attention to the art. What is wanted is genré work displaying the features of the modern world, so as to make the art popular. In the feudal age the art was not free; for the officials of the shogunate often suppressed the printing of what they did not approve. No other form of pictorial art has ever been subjected to such severe censorship and laboured under such restrictions. Yet *ukiyo-e* remained a living art, an art that could survive; and it is still a living art.

The history of painting and the history of literature alike reveal the influence which the two arts exercise on each other. The rise of Chinese literature in Japan was followed by the rise of the Kano school of painters bringing into vogue the Tosa school of art. Similarly the development of popular literature, especially fiction and drama, in the feudal period, was reflected in the *ukiyo-e* school of painters who faithfully portrayed the life of the society around them.

(The End)

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CHANGING DEMAND IN EXPORT STAPLES

By M. ARIKAWA

I

WITH the rapid industrial development of Japan and the prevailing keen sensitiveness to foreign economic changes and personal taste there have been apparent important alterations in Japan's staple export products in the past four or five years.

1.—Raw Silk

For example, in 1928, Japan's principal exports were represented by raw silk, silken fabrics, cotton yarns and fabrics; but in these lines there is to-day a marked change. In regard to silk fabrics, such variation is particularly noticeable. In 1928 the total exports of raw silk, silk fabrics, silk handkerchiefs, cotton yarns, cotton fabrics, cotton blankets, hoisery and woolens amounted to 1,289,000,000 yen in value, as against 1,140,000,000 yen in 1922, an increase of 148,000,000 yen. Considered in proportion to the total export trade of the country these commodities show a loss of 3 per cent in 1928 as compared with 1922. These articles represented 68 per cent of the total export trade in 1922, but only 65 per cent in 1928.

Yet all these articles increased in volume over 1922, except cotton yarns; but cotton fabrics still head the list, showing an increase of 130,000,000 yen, or 59 per cent, followed by raw silk with an increase of 62,000,000 yen, though the percentage of increase was only 9. In ratio of increase raw silk stands lowest, being exceeded by woolens to the extent of 84 per cent, hoisery goods 82 per cent and cotton fabrics 59 per cent. The only decrease was in cotton yarns, and that in a marked degree, for in 1928 their value was only 25,000,000 yen, as against 114,000,000 yen in 1922, a decline of 88,000,000 yen, or some 77 per cent.

The proportionately small increase of raw silk in comparison is acsribable to the fact that in 1922 its exports experienced an extraordinarily large increase over those of 1921, followed recently by a decline in price. In qunatity, however, there was an increase of 547, 964 piculs in 1928, as compared with 344,192 piculs in 1922, an expansion of 203,772 piculs, or 60 per cent.

The increase in raw silk exports was due chiefly to increased shipments to the United States, where in recent years there has been an enormous demand for silk goods. While in 1922 as much

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as 90 per cent of our silk exports went to that country, in 1928 the proportion rose to 94 per cent, as may be seen from the following table:

Year	Quantity	Value	Total exports
1920	147,027 pcls	¥ 341,599,000	¥ 382,716,000
1925	422,984	819,486,000	879,657,000
1928	513,847	687,464,000	731,697,000

It is evident that raw silk exports doubled in value, and increased in volume three times and a half, in the past nine years. Since 1925 there has been an annual decline in value, but an annual increase in volume steadily since 1920.

This has been due for the most part to the marvellous economic prosperity of the United States and the rapid change from other fabrics to the use of silk, especially by women; and so long as such trade activity continues so long will exports of raw silk from Japan go to supply the demand. The only question is that of price. While American commodities on the whole show a tendency to decline in value, so far as silk goes, rayon is rising in importance as a substitute for real silk, so that the outlook for increase in silk prices is not very hopeful,

2.—Silk Fabrics

Exports of silk fabric from Japan which amounted in value to 107,900,000 yen in 1922, reached 134,000,000 yen by 1928, an increase of 26,000,000 yen, or 24 per cent. In 1922 such shipments went largely to America, and next came England, Australia and British India; but by 1928 the order of precedence changed to Australia, British India, America, Canada and France. It is remarkable that the largest ratio of increase in demand for silk fabrics should have been in Australia, amounting to ever 10,000,000 yen in value, and that the countries showing decline should have been America, England, Italy and New Zealand, America and England alone experiencing each a decrease of more than 10,000,000 yen in value. Thus the principal increases have been in the South Pacific.

The following tables will at once indicate the sources of demand for silk fabrics and the value of such exports to these destinations:

(In Thousands of Yen)

Country.	1928	1922.	Change.
China	Yen 3,529	Yen 2,598	Yen 931 inc.
Kawatung Province	2,240	398	1,842
Hongkong	2,251	301	1,950 ,,
British-India	17,073	9,558	7,515 ,,
Straits Settlements	2,506	514	1,992 ,,
Dutch-Indies	3,392	1,276	2,116 ,,

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[illegible] per cent of our exports went [illegible] countries, in 1905 the proportion [illegible] to 51 per cent. as may be seen from the following table:

Year	Quantity	Value	Total exports
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]

It is evident that raw silk reproduced in value, and increased in [illegible] three and a half in the past nine years. Since 1905 there has been an annual decline in value, but an [illegible] increase [illegible] to adjust [illegible]

It has been [illegible] part of the reason for the [illegible] of [illegible] States and to transfer [illegible] from [illegible] to the use of [illegible] by [illegible] and so long as [illegible] can [illegible] so long [illegible] exports of raw silk from Japan go [illegible] the [illegible]. The only question is that of price. Will the American [illegible] or [illegible] be willing [illegible] for silk [illegible] to [illegible] in the [illegible] [illegible] [illegible]

Prussia	1,[illegible]	0	7,292 "
Philippines	3,991	157	3,464 "
England	9,730	27,396	10 27 dec.
France	10,[illegible]	5,330	1,951 inc.
Germany	1,[illegible]	0	1,001 "
Iron	4 5	1,[illegible]57	561 dec.
Japan	15,[illegible]3	[illegible]25	11,256 "
Canada	12,[illegible]0	6,[illegible]03	5,756 inc.
South Africa	6,[illegible]6	[illegible]32	671 "
Russia	1,4[illegible]7	3,[illegible]7	1,[illegible]60 "
Crops Colony	6,[illegible]0[illegible]		
Argentina	28,3[illegible]4	17,[illegible]0[illegible]	10,[illegible]02 "
New Zealand	1,772	2,[illegible]0 0	278 dec.
Other countries	8,[illegible]81	1,[illegible]20[illegible]	3,[illegible]86[illegible] "
Total	15[illegible]2[illegible]	10[illegible]0[illegible]	26,[illegible]1[illegible] "

Various [illegible] demand for silk follows [illegible] [illegible] [illegible]

French-Indies	1,292	0	1,292 „
Philippines	3,901	437	3,464 „
England	9,730	20,366	10,637 dec.
France	10,041	8,390	1,651 inc.
Germany	1,001	0	1,001 „
Italy	465	1,267	801 dec.
America	15,406	26,633	11,226 „
Canada	12,589	6,803	5,786 inc.
South America	6,668	4,997	671 „
Egypt	1,447	3,247	4,503 „
Cape Colony	6,302		
Australia	28,314	17,822	10,492 „
New Zealand	1,772	2,050	278 dec.
Other countries	5,131	1,262	3,869 inc.
Total	134,059	107,928	26,131 „

Variation of demand for silk fabrics from Japan are seen not only in the countries importing them but still more in the kinds of goods in demand, as may be seen from the following figures which show the kind and value of silk fabrics exported in 1928 and 1922. It will be noted that Fuji silk, crépe and habutae formed the most important exports, but in 1928 habutae lost by 20,000,000 yen compared with 1922, while crépe gained by about 20,000,000 yen and Fuji silkabout 19,000,000 yen, so that the demand stresses for the most part Fujisilk and crépe.

(In Thousands of Yen)

Kind.	1928.	1922.	Change.
Habutae	33,039	53,491	20,452 dec.
Kai-ki	99	68	31 inc.
Satins	6,214	9,789	3,575 dec.
Taffetas and poplins	4,010	904	3,106 inc.
Chiffons	148	281	133 dec.
Pongee	12,676	28,596	19,763 inc.
Fuji silk	35,683		
Kabe-ori	283	13,191	22,521 „
Crépe	35,429		
Other goods	6,472	1,604	4,868 „
Total	134,059	107,894	26,165 „

(To be continued)

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The Japanese and the Outer World

By Shujiro Watanabe

CHAPTER XXIV

CHASTISEMENT OF THE DUTCH GOVERNOR OF FORMOSA BY HAMADA YAHYOE AND OTHERS—DETENTION OF THE GOVERNOR IN JAPAN

In the 3rd. y. of Keicho (1598) the Dutch seized Java, and in the 7th. y. of Genwa (1621) a part of Formosa (Taiwan), where they built a fort. They were then very powerful in the Malay Archipelago, and not only extremly cruel to the natives but excessively violent in their treatment of foreign ships resorting to these seas. In the 4th y. of Kwan-ei (1627) when two vessels owned by Suetsugu Heizo of Nagasaki touched at Formosa, they were plundered of their cargoes by the Dutch there. Hamada Yahyoe, who returned about this time to Nagasaki from Formosa, reported the affair to Heizo, who, stung to indignation by the news, ordered Yahyoe and others to proceed to Formosa and make reprisals.

Hamada Yahyoe (or Yahei) belonged to Nagasaki; some say he was a trader, others a *ronin* or man of no occupation. At this time he was over fifty, his brother Kozaemon, forty, and his son Sinzo, twenty. They were alike brave and intelligent. Leaving Nagasaki on the 3rd. of the 3rd. m. of the 5th y. of Kwan-ei (1628) they reached Formosa on the 19th. of the same month.

The governor of Formosa was then Pieter Nuyts. He had visited Yedo in the previous year (1627), pretending that he was the annual envoy from the Dutch government, and was treated as such by the Bakufu, but on its discovering that he was merely a messenger sent by the Council of Batavia in Java, it had expelled him from the country. Not long afterwards he was appointed governor of Formosa.

When Hamada Yahyoe and his companions arrived at Formosa they disguised themselves as peasants and carried hoes and spades in their hands. Governor Nuyts, however, suspected them, did not permit them to land, and detained them in custody. Yahyoe said to those who watched over them: "Why do you suspect us? If Japan intended to attack this country, an army would have been despatched. There is no reason why we should have been employed." No attention was paid to their remonstrances, and they were detained for many days longer. This they much resented and determined to make a desperate dash for liberty. On the morning of the 1st of the 6th. m. (June 29, 1628) they with others stole into the fort of Zelandia, and entered the room of Governor Nuyts, who, taken by surprise, jumped out of bed and abused them for their rudeness. Yahyoe rushed upon him, seized him, and put a drawn sword to his throat. Meanwhile Nuyts was loudly shouting for help, and his guards coming up tried to defend him with their swords. Kozaemon

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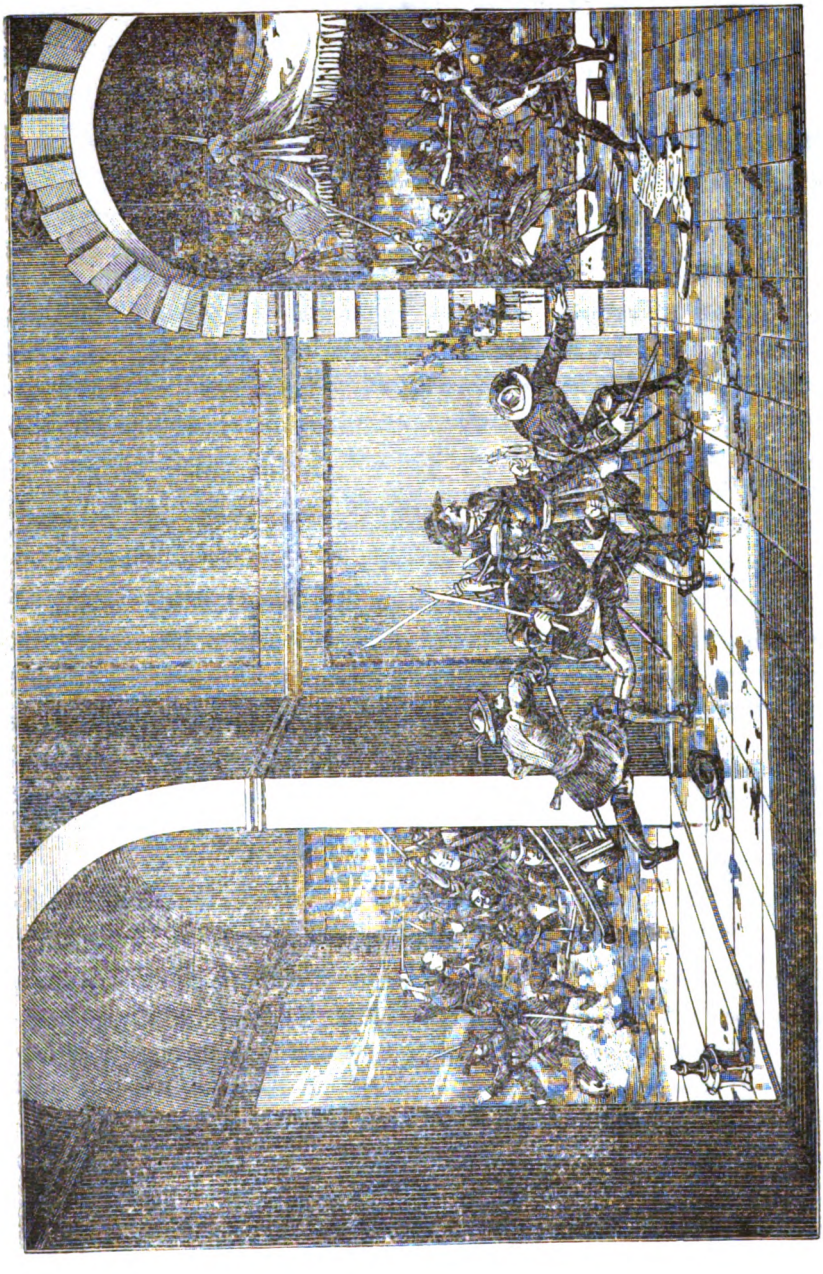

Hamada Yahyoe and others assault the Dutch Governor of Formosa.
(From F. Valentyn, *Oost Indien*, vol. IV, p. 56)

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and Sinzo, however, with drawn swords, kept them at bay and loudly threatened the life of the governor, who in his terror begged for mercy, saying he would grant all they demanded.[1] Yahyoe admonished him to behave better in future, made him return all the goods that had been stolen, and took his son, aged twelve, with other Dutch,[2] as a hostage to Nagasaki, where they were put in prison.

In the meantime the Japanese government had seized in reprisal nine ships belonging to the Dutch East India Company with their cargoes, and forbidden the merchants to have any dealings with the Company. Other Dutch ships, however, not belonging to the Company, were permitted to go on trading. Three years later or in the 10th. m. of the 9th. y. of Kwan-ei (1632),[3] Nuyts was surrendered to Japan as satisfaction for the outrage, and accordingly the ships that had been seized were given up and the prohibition on intercourse rescinded. Nuyts was liberally treated, being confined in a room at Hirado instead of a prison.

A few years later (1633 or 1634) the Dutch captain at Hirado, Couckebaeker, together with Caron presennted a petition to the lord of Hirado, Matsura Takanobu (Hizen-no-kami) but, as he was absent in Yedo at the time, it was handed over to the governors of Nagasaki, Imamura and Soga. Retranslated from Japanese, it runs as follows:

"We have come to the conclusion that in future the governor of Formosa and the captain at Hirado should be chosen from competent men, and that such a man as the late governor should not be appointed to the post. We earnestly entreat that the latter should be released and permitted to return to his own country, where, for his grave offence against Japan, he will be imprisoned. This is no deception on our part, for the Dutch have suffered for long by reason of his misdeeds.

"We hesitate to resort to Formosa for the purpose of trading with the Chinese, owing to the number of Japanese ships which sail there. We shall be very grateful if they are restricted from going there, lest the Dutch, coming from their remote land, should commit offences against them and thereby make other Dutchmen suffer. Although we fear we may be suspected of desiring commercial monopoly in Formosa, to which Japanese vessels have always resorted, we nevertheless make our petition.

"We are much perplexed by the order that we are not to be permitted to trade before the price of imported silk is settled. We entreat you to allow

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1. F. Valentyn's *Oud en Nieuw Oost Indiën* etc. (Dordrecht & Amsterdam, 1724), Formosa, p. 58, states that when two Japanese ships called at Formosa to take in a supply of water, Nuyts thought this was an opportunity of avenging his hatred of Japan and detained them under various pretexts. This aroused the wrath of the crews, who numbered 500 men, and they attacked and captured the governor. The courageous Japanese won their freedom to depart and recovered what had been taken from them. They were outnumbered by the Dutch there, but the latter did not resist them, for fear of a revenge being taken in Japan.
2. Some accounts state 43 men, others more than 100, in addition to a Dutch ship.
3. According to *Tokugawa Jugo-Dai Si*; another authority says 1634.

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all other merchandize to be sold as formerly, although in regard to silk the restricted regulation will be complied with. Otherwise we can scarcely foresee our future country like Nine [illegible] is a distance from Japan. Nevertheless, we hope have been watered not [illegible] days after the departure of the Yaiyo. This is a source of [illegible] to us, as we [illegible] long time [illegible] and very [illegible]. We earnestly pray you to allow us to take our departure [illegible].

"We regret to make such communications to you [illegible] known its [illegible], for which we are very thankful. We believe that you are [illegible] disposed towards [illegible], as that you [illegible] our request to depart to the Netherlands.

Nicholas [illegible], captain of [illegible]
Francis [illegible], captain of [illegible]"

This petition was [illegible] to the [illegible]

In the [illegible] of Kwan-ei [illegible] Corea [illegible] to Yedo [illegible] the [illegible] Peace [illegible] was [illegible] [illegible] with [illegible] [illegible] [illegible]

all other merchandise to be sold as formerly, although in regard to silk the prescribed regulation will be complied with. Otherwise we can scarcely import our goods, for our country, unlike Macao, is a long distance from Japan. Moreover, our ships have been ordered not to sail until twenty days after the departure of the galjoot.[1] This is a source of annoyance to us, as we thereby lose time in our homeward voyage. We earnestly pray you to allow us to take our departure when we will.

"We regret to make such complaints to one who has indeed shown us kindness, for which we are very thankful. We believe that you are favourably disposed towards foreigners, and that you will be pleased to communicate our requests to the Ministers.

Nicholas Couckebaeker, captain at Hirado.
Francis Caron, captain at Hirado."

This petition was not readily forwarded to the government.

In the 13th. y. of Kwan-ei (1636) the Company sent Hagenaar to Yedo to beg the release of Nuyts, but his mission was unsuccessful. In the following year another messenger, Caron, came to repeat the petition, bringing with him a chandelier.[2] The request was now granted, and Nuyts, whose son had died in the meantime, was released. To defray all the expenses connected with the Nuyts affair the Company had to pay a considerable sum, and was under the necessity of borrowing money at the high interest of 3 per cent. per month from Chinese merchants. Two hundred boxes of silver (about 20,000 ryo) were accordingly borrowed from a Kyoto capitalist at the rate of 24 per cent. per annum, and with other two hundred and fifty boxes were sent to Formosa.

When Hamada Yahyoe returned from Formosa his merits were lauded by the governor of Nagasaki, and he became famous in consequence. He is said to have learnt the art of war and also to have acquired manual skill, being the first to introduce from abroad the art of making spectacles. After his death his son Sinzo was employed as a retainer by Hosokawa, lord of Higo, with a pension of 500 koku of rice.

The courage and sagacity of Hamada Yahyoe and his companions struck dread into foreigners, and thereby the national prestige was raised and Japanese protected abroad, so great and distinguished were their deeds.

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1. A Dutch word same as Portuguese and Spanish *galeota*, English galiot, meaning a vessel; here probably the Chinese junk is meant.

2. A Dutch work says that the probable reason for Hagenaar's failure was that his gift was not satisfactory; but that, when Caron was sent, the Company presented a valuable object, a chandelier, which was used for the decoration of the Shogunate's temple mausoleum, which had just been finished. This memorable chandelier is still to be seen at the shrine of Nikko.

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NOTE: Accounts of Homada Yahyoe vary more or less in different books, as does the date assigned to his exploit. For the statements in the text the author has referred to several works, Japanese and foreign. Among others, Amanoya Tarozaemon, who at the age of sixteen joined the Korean expeditionary force and afterwards became a landowner at Nagasaki, maintained that he was the prime agent in the chastisement of the Dutch, and said that Hamada Yahei was merely the captain of the ship on which he and the others embarked. The following passages—peculiar, especially in respect to date—are quoted from a memoir which he wrote (given in *Gwaiko Tsusho Sidan*, p. 87):

"In the 6th. y. of Kwan-ei (1629) Suetsugu Heizo's two ships sailed to Takasago (Formosa) to buy goods, which the Dutch governor seized, saying that the Japanese were not to take them away before the Dutch ships sailed for Japan. The crews were therefore compelled to go back with empty ships.

"In the following year the Dutch envoy came to Nagasaki and journeyed thence to Yedo to pay his respects to the Shogun. Tarozaemon, however, preceded him to Yedo and told the minister of the wrongs he had inflicted on Japanese ships. The minister, thus informed of the envoy's conduct, expelled him from Osaka, and told Tarozaemon that he should go to Formosa and recover possession of the cargoes in any way he could, so long as he did not use force of arms.

"In the spring of the 8th. y. of Kwan-ei (1631) Hamada Yahei, Kozaemon, Sinzo, Amanoya Tarozaemon and others to the number of 480 in all, embarked on two ships and sailed for Formosa, the Governor of which, having heard a report of the expedition from Hirado prepared to attack the Japanese vessels on their arrival. Tarozaemon and four others of the crew went up to the Fort of Zelandia, and explained their mission; but the Governor would not listen, on the contrary, indeed, ordered his men to examine the two Japanese ships. All the arms were taken from the ships and the Japanese were told they should not be allowed to go back. Many days passed by, but they remained prisoners in the harbour. Then, after several consultations, the three Hamadas went to the fort with the intention of capturing the Governor, but they had to stop and turn back owing to the mismanagement of one of their comrades.

"On the 28th. day the three Hamadas, Tarozaemon and three others went to the fort to see the Governor, whom they begged through an interpreter to permit them to return to Japan, only, however, to meet with a refusal from him. They then asked and were allowed to remove their *dofuku* (loose coats) and *hakama* (loose trousers), which formed the ceremonial Japanese dress, on the plea that it was very warm, probably as a preparation for action. After conversing with the Governor for some minutes, they suddenly fell upon him, throwing their lives away (*sic*) and seized him. Yahei put his drawn sword to his throat and demanded their being allowed to go freely. The two Dutch guards discharged their muskets at them, but they commanded the firing to cease on threat of slaying the governor, whereupon it was stopped. The governor was then bound with a cord, the two guards having been meanwhile killed by a Japanese servant, and a Japanese soldier having been shot at the harbour by the Dutch in the fort. The governor was compelled to return all the cargoes and arms which he had seized, as the Japanese demanded. He was also told that he himself must accompany them back to Japan, but at his urgent request his son, twelve years old, and four of the principal Dutchmen in the place were taken to Japan in his stead and imprisoned at Omura. The Governor's son died of disease, and the other four were afterwards set free."

The following narratives by Pagès and Meylan, translated into English by Sir E. M. Satow, are noteworthy and interesting for comparison with the text, since they

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are entirely of foreign source, though that given by Meylan is somewhat diffuse and has some repetition.

M. Pagès, in his work entitled La Religion Chrétienne au Japon, at page 680, says that Pieter Nuyts, in 1627, visited Yedo on behalf of the Dutch East India Company, and gave himself out as ambassador of the King of Holland; this was found out by the Japanese officials, who treated him with certain amount of contempt in consequence.

In 1628, Nuyts being made Governor of the Fort of Zelandia in Formosa, found an opportunity of wreaking his vengeance upon two Japanese vessels, which touched there on their way to China. He seized the sails and yards, and made the junks Miss monsoon. The Japanese, under command of their leader, Hamada (Famanda), attacked Nuyts by surprise and made him prisoner. In the fight six Dutchmen were killed and 18 wounded; three Japanese lost their lives. He was further forced to give up 200 piculs of silk, which he had detained during a whole year, with compensation for loss of market, to set free 12 Formosans who had been unjustly imprisoned by him, and to beg pardon. Hamada kept him a prisoner for 12 days more. On returning to Japan, they reported the affair to the Government, and the Shogun claimed the surrender of Nuyts. In 1631 he was brought to Japan, and handed over to the Shogun's Government, which kept him in prison for five years.

A more authentic account of these transactions is given by Meylan in his Geschiedkundig Overzigt van den Handel der Europezen op Japan ("Historical Review of the Trade of Europeans in Japan"), as follows:

"In 1627 Pieter Nuyts was appointed governor of Formosa. On his arrival there in the month of June, 1627, he found a report from the superintendent, Cornelis van Nuyenrode, informing Nuyts that he had learnt that the Japanese merchants had determined to obtain by force of arms the freedom of trade in Formosa, which had been refused them in spite of all their representations, at the same time cautioning the company to be on their guard, if more junks than usual and armed should arrive from Japan at Formosa.

"It has remained unknown whether the Japanese merchants really had such a design; but on the appearance of the Japanese junks, which arrived that year in Formosa, the governor took the precaution of placing them under surveillance of the Dutch ships which were there at the time. He next had them strictly searched, and finding that they were better armed than usual, gave orders that the arms, without exception, should be brought on shore and taken charge of, until the time of the departure of the junks, in the meantime demanding the same duties as had hitherto been levied upon imported and exported merchandise.

"The Japanese were utterly enraged at this treatment, and threatened the governor that they would not only bring their complaints before the Imperial Japanese Court, but would also take their own particular revenge.

"Although the governor disregarded this threat, he discovered only too soon that it was not altogether made in jest, for having also in the same year sailed to Japan, and having travelled to Yedo, in order to acquit himself of his mission, he found himself anticipated there by the new complaints of the Japanese merchants, with the result that the Emperor was refused to him, so that he found himself obliged to return to his governorship of Taiwan, without having accomplished the object of his journey.

"The Japanese, far from being hereby satisfied with regard to the affront which they considered had been offered to them, returned in 1628 to Formosa, but so slightly equipped that the governor considered it unnecessary to take any precautions against them on this occasion.

"It appears, however, that some natives and Chinese also had resisted the levy of import and export duties, and had consequently been thrown into prison whilst the governor, P. Nuyts, seems to have had grounds for delaying the departure of the

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Japanese junks against the will of the Japanese, although I do not find the reasons for this recorded; still, if it be permitted to make a guess concerning the matter, it is not improbable that the resistance which the governor had experienced on the part of the Chinese and natives, was attributed by him to the advice and suggestions of the Japanese, and that he would not consent to their departure until he had assured himself how far his suspicions were correct.

"However that may be, on the morning of the 29th of June a few Japanese applied for admission to the governor, who was in a room alone with his little son; they demanded from him immediate consent to their departure, and upon receiving an answer in the negative, fell upon the governor and his little son, and bound them hand and foot, while another band of Japanese, now numbering in all 150 men, hurried up immediately, made themselves masters of all the approaches to the residence of the governor, and dispersed at the first onset the sentries stationed there, who, not suspecting any force, were easy to take by surprise.

"The garrison assembled with the design of effecting by force the release of the governor, though they in the first place demanded that he should be delivered to them. The Japanese swore that they were prepared to die, but that the first attack made upon them would be the certain signal for the death of the governor and his son, whom they guarded with drawn swords.

"The Japanese now demanded from the Governor not only their unconditional free departure, but also the release of the natives and Chinese, who, as we have seen above, were kept in confinement, together with the restoration of 150 piculs of silk, which they maintained had been lost through the fault of the Dutchmen.

"The negotiations about this affair lasted seven whole days, namely from the 29th of June to the 5th of July. The governor, P. Nuyts, who had remained in fear of his life all this time, agreed at last to everything, subject, however, to the approval of the council, consisting of the Factory then present in Formosa, who had assumed the administration during the imprisonment of the governor, and who were strong enough not to fear a further attack from the Japanese.

"The council, considering that with any measure of violence the lives of the governor and his son were inevitably lost, together with the fact that such measures might moreover have the most regrettable results for the servants of the Company in Japan and on the interest that the Company had to remain in possession of the trade in these regions, inclined on its own side also to peaceable sentiments, and ratified the agreement which had been concluded between the captured governor and the mutinous Japanese.

"On both sides hostages were given to ensure faithful fulfilment of this agreement, amongst which hostages on the side of the Netherlanders was the son of the Governor; after that the Formosa and Chinese prisoners were set at liberty, and the 150 piculs of silk were made good to the Japanese, partly in kind, partly in money, according to a fixed value, and they thereupon returned in peace to Japan, where the exchange of the hostage took place, though this sad history did not end therewith.

"The Japanese, on returning from Formosa, took care to have the affair represented to the Imperial Court in the most favourable manner; and found means to obtain approval of their behaviour and disapproval of that of the governor, P. Nuyts. But, however, unfavourably the affair may have been regarded by the Japanese Court, it was no less ill received by the supreme government at Batavia. When the matter was discussed there, the governor, General De Carpentier, had been replaced by the governor-general, Jan Pieterzon Koen, who had arrived at Batavia, with this rank a second time. In the former Herr Nuyts lost a great and powerful protector,

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whilst it appeared on the other side that the new governor-general was by no means inclined to give his approval to all the measures of his predecessor in office.

"Some historians have made out tnat the dissatisfaction of the supreme Indian Government with Herr Nuyts even went so far that they caused him to be carried back as a prisoner to Japan, in order to be placed at the disposition of the Japanese Government, as a state sacrifice; but this fable, which is taken from the 'Recueil des Voyages au Nord,' is positively contradicted by all genuine information and records of that period. It is true, nevertheless, that Herr Nuyts, recalled from Formosa to Batavia, received a not very honourable dismissal, not only from his office of governor, but also from his rank as Councillor of India; that he afterwards returned to Japan in 1632, not under compulsion, but of his own choice, because his enemies gave out that many things had come to light in Japan to his disadvantage, and he said he was not afraid to go to defend his cause, which he held to be justified in that country also; that he subsequently, upon his arrival at Hirado, was immediately put in prison by order of the Japanese Government, without being granted any trial or hearing; and lastly, that after his arrest the successive Superintendents, under repeated instructions from the supreme Government, left nothing untried to procure his release, sparing neither representations, money nor presents, though his release was not obtained until the month of July, 1636. So much expenditure and solicitude on the part of the supreme Government to effect the release of Herr Nuyts from Japan prove abundantly that he was not sent thither as a political victim, whatever reasons for dissastisfaction the supreme Government may have had with the said gentleman."

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FORTUNE'S WHEEL

By SANTO KYODEN

X

HEARING a sound of distress outside her cabin, the old hag Insoshishibaba, went out and found near the brushwood fence a young woman about twenty-five years of age sitting on the ground, apparently in great pain. Though her clothes were old and shabby and her hair in disorder, there was somehow a mark of dignity that raised her above the common class, though now in the grip of misfortune. She had refined features and a well-devaloped physique.

The woman was Masodé, the wife of Kensuke the samurai, and was on her way back from the shrine of Kwannon where she had been praying, as usual, for the recovery of her husband; and being an expectant mother, she was obliged to pause for rest.

As the old woman approached Masode and fixed her eyes upon the prone figure, she perceived at once that here was the victim for which she had been ordered to keep a look-out by the robber Orochi Taro, after the kidnapped occulist had told him what he wanted to cure hin eyes.

Feigning solicitude and mouthing kindly words, the hag enticed the young woman into the hut to fulfill her fell design, for soon afterwards a member of the robber band arrived and the lonely ravine saw dreadful things that night.

Meanwhile, all through the hours of darkness, Kensuke aad his little son, Komatsu, were waiting impatiently for the wife and mother to return; the child wept for his mother and refused his father's consolations; nor was the father without some premonition of the fate of his absent wife.

When morning came Kensuke, in spite of his illness, determined to go in search of his wife, taking his child by the hand and supporting himself with a stick. Through the thick mist that hid

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the countryside they trudged along in the direction from which they expected the lost one. Weary with long illness Kensuke had 'difficulfy in walking, and had to rest several times before he got across the mountain pass.

As they descended a ravine Kensuke heard a noise ; some animal was smacking its lips. Gazing in the direction of the sound he was horrified to see a wolf eating something like a human foot. A short distance away lay the remains of a human being. He tried to scare away the wolf by hurling stones at it, and finally it withdrew some distance. Taking the child by the hand Kensuke further descended the ravine and stood beside the body. There lay the mutilated form of his wife, as he had feared.

The child wailed bitterly and patted its mother's face; the father stood aghast and almost out of his wits. " Mamma ! Mamma ! Oh Mamma ", cried the child, and the father could endure the sight no longer. Happily Kensuke, for the moment, believed his wife's terrible injuries to have been caused wholly by the wolf. As he laid his hand upon the still body he felt something in one of her sleeves ; and the things he found there showed that she had been begging. " Ah ", said he to himself, " she's been begging secretly to keep the wolf from the door, and now he has killed her ; but she always told me she was going to the shrine to worship."

For a moment the past flashed through the man's mind, as it does to those in grief ; he thought of when they were married, of their subsequent poverty, unable to afford even a mosquito net in summer, nor warm bedclothes in winter ; and though she had to wear rags and live on scanty fare, she was none the less devoted to husband and child. How awful then that she should have to meet such a tragic end !

Even the most stouthearted will give way to grief sometimes. But after a moment Kensuke brushed away the tears, clenched his fists and ganshed his teeth, determined to regard wolves henceforth as mortal enemies and give them no quarter. Were he but in good health it would be a pleasure to hunt them ; but he was as yet physically unifit for that.

What was to be done with the body of his poor wife ? He took the child by the hand and started back to his house He had no money to get a coffin ; but his wife had an old trunk in the house, and with the assistance of a neighbour he carried it to the spot and brought home the body of his wife. Now how was he to have a decent funeral without money ! With bent head and hands helpless by his side he ruminated on the past.

Was he not being punished for past sins ? That he had not always lived an

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exemplary life he knew only too well. He had violated the rules of his master's family, but through the intercession of a kind mistress the master did not exact redress. He had felt so grateful that ever since he had been seeking some way to repay this debt of gratitude, so as to atone for his misdeed. But misfortune had delayed him in making amends. And now another misfortune had come. Was it the penalty which the gods impose on disloyalty? He thought it quite impossible to get on without his wife, and had no further desire to live. There seemed no way but for himself and the child to follow the mother into the unseen.

As a samurai he had a sword, but only one; and it was to him as his soul. No matter how dire the poverty, a samurai's sword is the last thing he could think of parting with. He held the weapon behind him to conceal it from the child. With one stroke he could sever the little head, and then turn his hand upon himself. But as he saw the little one clinging to the old trunk with the mother in it, his heart failed him. "Mamma! Mamma!", wailed the child; and the father's hand was paralyzed. He attempted to be cheerful and to pat the child on the back, and spoke softly to Komatsu:

"My child, cease your sobbing! Stop your wailing! That is only the body of your Mamma you see: her soul is gone to the better land, far away from here; and though you call ever so long, she will never come back again. If you wish to see Mamma again you must come with me to that better land. We shall meet Mamma there."

"Then take me there at once", exclaimed the child. "Oh, how glad I'd be to see Mamma again!" And thus with childish innocence the little fellow pleaded to be taken to his mother.

"Very well", said the father. "Set your face towards the West. Place your hands together and close your eyes in prayer. Are your eyes shut tight?"

The child sat meekly with little hands together and his face towards the West; and the father knelt beside him facing the same way, praying earnestly for the blessing of Buddha. Then he suddenly unsheathed the sword again, but the father's heart again faltered. While he was trying to summon courage to do what he deemed to be his duty, he heard a voice from without:

"Wait a minute! Don't be rash!" Kensuke turned and beheld a stranger at the door, with a young woman beside him. In confusion he returned to the scabbard his sword.

"Are you not Kensuke, younger brother of Emori Kurumi?" asked the man.

"I am", replied Kensuke. "But who are you, may I ask?"

"Have you forgotten me?" exclaimed the young woman.

Kensuke looked into her face intently

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for a moment, and was almost overwhelmed to find that he was facing Yumiko, the daughter of his former master. All in flurry he prostrated himself and said:

"A thousands pardons! In my great grief I did not know what I was doing; and you have so much changed in appearance that I did not recognize you. I hope you'll forgive me."

Kensuke led the lady and her companion into the room and set them in the place of honour.

"My lady, I wonder what has so changed your appearance, and why you have brought this gentleman to visit me?" asked Kensuke with great respect.

"I don't wonder that you ask", replied the lady. "But this gentleman is Kojiro Mochizuki. He and I have been rather unlucky recently, but about that there is no time to speak now. We have gone everywhere in search of you, and at last found out that you were living in this district."

"Yes", agreed Kojiro," we were told that you had removed to this neighbourhood; and it was only with the greatest difficulty that we discovered your house. Apparently we arrived just in time to prevent you ending the life of your child. But I hope you'll not take us for a runaway couple. We're quite all right. I'll tell you the reason why we came later. Now, please tell me why you intended to slay the child."

"I'm dreadfully sorry you had to meet such an unhappy scene", said Kensuke, looking very downcast, and with tears roiling down his cheeks. "I also am unable to tell you all I've gone through; it would take much time." Then turning to Yumiko, "And will you not tell me your story first? I'm anxious to know what has happened."

Yumiko looked rather troubled, but at last said that she had been obliged to leave home; her father joined the Mochiuji conspiracy, had forfeited his estate and been at last killed by bandits; and she had lost her old servant, Emori, Kensuke's brother, during a journey over the Kiso mountains. She attempted to commit suicide but was prevented by Kojiro to whom she felt so indebted that she became engaged to him, for he promised to second her in her vendetta with the enemies of her father.

To this tale Kensuke listened intently; and then he related briefly all that had happened to him since leaving his mater's service. On this they all mutually offered each other consolation.

Then Kojiro assured Kensuke that it was unnecessary to do away with the child, for he had money and would lend some to Kensuke. "You must abandon the idea of dying and assist Yukiko in her vendetta. The gods always have a place for the right man."

He handed Kensuke a sum of money and told him to use it to defray the

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funeral expenses of his wife, and to obtain the aid of a good doctor for himself. It was an immense relief to poor Kensuke. He now had the accustomed funeral rites performed decently and in order. He was delighted to be of use in a vendetta against the murderers of his late master, and thus repay him for past kindness.

The robber, Orochi Taro, had been taking the ghastly medicine prepared for him by the occulist from the organs of the dead woman, and imagined his improved eyesight was due to it. One evening he gave a banquet to his friends to celebrate his cure, and invited the occulist to it. Turning to the occulist, as they feasted, Orochi remarked:

"This mouniain fastness is hell on earth, as you know. I've never allowed anyone to get out of it alive. But as you have cured my eyesight, I'll give you your freedom as a reward."

The kidnapped occulist was thrilled by this gleam of hope, and went on to drink *sake* more than ever, as he sat before his individual table at the feast. Then there came upon their ears the song of a bird. An uncommon bird, he said to himself.

"Do you know what bird that was?" Orochi demanded.

"Oh yes, it was a bupposo."

"Correct", said the bandit. "Now, what do you think is the name of this mountain?"

"Well, in my young days I went to various places in the course of my medical studies, and I remember that the bupposo was heard only in certain places, such as Koyasan, Koyasan and Matsunoyama in Kawachi; and also in Kurokiyama in Shimotsuke. Judging from the time it took you to bring me here I should say that this is Kurokiyama."

"Correct again!" exclaimed the robber chief. "Now, come here and I'll give a prize for so good a guess."

As the occulist approached, with extended hand, to take the reward, the robber flashed his sword and decapitated him where he stood, for it would never do to allow a man to escape, who could give away the secret of the bandit's hiding place.

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THE RED CROSS WITH OF JAPAN

Ordinary General Meeting

In the presence of H. I. H. Princess Tsune-ko Fushimi, representing Her Majesty the Empress, the Japan Red Cross Society held its 37th ordinary annual general meeting in the compound of the Constitution Memorial Mansion at Gondawara, Aoyama, Tokyo, at 10 a.m. on May 14.

Despite the heavy rain more than 15,000 members of diverse categories, from various districts throughout the country, assembled prior to the arrival of Her Majesty's representative, among whom were Marquis Tokugawa, Vice-President, and all the directors, as well as the Ministers of War and the Navy, and other dignitaries. Marquis Tokugawa opened the meeting; and, after reports on the annual undertakings of the Society, and a statement of accounts, had been made, H. I. H. Princess Fushimi, in behalf of Her Majesty, was ushered in by H. I. H. Marshal Prince Kanin, Honorary President, and Marquis Tokugawa, Vice-President, followed by T. I. H. Princesses Chichibu, Higashi-Fushimi, Nashimoto, Asaka and Kanin, Jr. Her Majesty's message was read by Her Highness Princess Fushimi, to which His Highness Marshal Prince Kanin replied. The meeting ended at 10 : 40 a.m.

Mr. Bicknell Arrives

Mr. Bicknell, Vice-President of the United States Red Cross Society, arrived at Yokohama by the Canadian Pacific Liner Empress of Russia on the morning of June 10. He immediately went up to Tokyo, where he paid a formal visit to the Japan Red Cross Society. After a chat with Mr. S. Sakamoto, Vice-President, Mr. Bicknell was taken to the Nijubashi Bridge by Mr. Inouyé, Chief of the Investigation Department of the Japan Red Cross; then he called at the Foreign Office. In the evening he was the guest of honour at a banquet given by the Japan Red Cross Society.

Japan Red Cross Delegates Abroad

It has been decided that Count Hirotaro Hayashi, Member of the House of Peers and President of the Imperial Educational Society, will represent the Japan Red Cross Society at the Juvenile Red Cross Conference to be held at Geneva from July 18.

At the International Nurses' Conference which is to take place from July 8 at Montreal, Canada, Miss Také Hagiwara, Superintendent-Nurse of the Japan Red Cross Hospital, will be a delegate representing the Japanese Nurses' Association. She started from Yokohama for Canada on June 10.

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CURRENT JAPANESE THOUGHT

By THE EDITOR

The Japan Magazine

WE HAVE RESENTLY MADE plans for greatly improving the Japan Magazine from every point of view. There will be new type, more diversified contents and the style will be quite up to the literary character of any similar periodical published in English-speaking countries. Our aim is to present to the English-speaking world the truth about Japan's civilization and progress, for we are persuaded that it is ignorance of this subject that causes misunderstanding and prejudice abroad. Articles by the best authorities and writers will appear from month to month, dealing with Japanese politics, government, art, literature, education, industry, trade and the general conditions of the couutry ; and the Magazine will be printed on fine Japanese paper with actual photographs of chief events and subjects treated in the pages of the Magazine. We earnestly plead with the members of the learned Japan Societies of London and New York, and all who desire to promote better relations between the East and the West, not only to subscribe for the Japan Magazine, but to induce their friends to do likewise. A subscription slip will be found on the last pages of the present number.

Imperial Recognition of Manly worth

HIS MAJESTY, THE EMPEROR, manifested wonted interest in manly worth by conferring on Dr. John R. Mott, one of the foremost religious leaders in the English-speaking world, the First Class Orker of the Sacred Treasure, during Dr. Mott's visit to Japan recently. This distinction has been accorded to the distinguished American as a mark of his influence on social and moral progress throughout the world, no less than in Japan, and in recognition of all that he has done in the past 25 years to promote better relations between Occidental and Oriental peoples. When Dr. Mott went to the Foreign Office to receive the Order he was welcomed by Baron Sakatani, another noted friend of international amity and goodwill; and afterwards he went to the Household Department of the Imperial Palace to convey, through the proper channels, thanks to His Majesty for the honour bestowed on him. Afterwards Dr. Mott left cards on Prince Chichibu and Princess Chichibu who were his hosts when here last, and then he attended a luncheon given him by Prince Tokugawa at the Peers' Club.

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Moral Leadership

In a brief address before the Pan-Pacific Club of Tokyo some time ago Mr. M. Zumoto, one of the leading writers and thinkers of Japan, aptly suggested that the United States should assume the moral leadership of the world by divesting herself of all pretentions to naval and military glory and supremacy, and undergo complete disarmament. America could do this without really exposing herself to danger; and if she set the example, he believed all other nations would follow suit. The suggestion is well taken; for doubtless many Japanese thinkers entertain this conviction. And we hope that outside of Japan the proposal would meet with equal approval, especially by all who desire the abolition of war as the worst relic of barbarism.

New Imperial University

Reconstruction of the Tokyo Imperial University after the earthquake of 1923 is now well advanced, and the new structure promises to be one of the finest academic buildings in Asia. The new University Library is am imposing one in modern architecture, something after the style of the one at Michigan University, but the architect and builders are all Japanese. It bears ample witness to the fine taste and perfection of technique at the command of the professor of architecture at the Imperial University, who designed the library and supervised its erection. The new library is well fitted to house the splendid gift of more than 50,000 books contributed by friends in England to replace those lost in the disaster caused by the earthquake. Naturally most of these books are in the English language; but there must be many friends of Japan who are interested in other languages and literatures as well. The Faculty of English letters at the Tokyo Imperial University, for scholarship and mastery of English language and literature, is second to none in Asia, and superior to many in England and America, a leader being Dr. Sanki Ichikawa.

Pan-Pacific Union

The Pan-Pacific women's Conference which meets at Honolulu in August has Mrs. Hide Inouye, dean of the Japan Women's University, Tokyo, to represent Japan in the cause of the Union. The Conference is especially interested in promoting friendship between countries on the Pacific, and in improving social and industrial conditions in these countries; in which ambition, of course, it has our warmest approval. The Pan-Pacific Union is exercising a noble influence in Japan, where so many leading women are interested in its aims and ambitions. The Japan Red Cross Society, under the patronage of her Majesty, the Empress, takes a deep

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interest in all movements for the promotion of social amelioration, and the furtherance of health and international good-will.

Japanese Music

IT IS QUITE REMARKABLE the progress made in the rendering of Occidental music by Japanese vocal and instrumental students during the past few years. Yoshie Fujiwara, the most noted of Japanese tenors, has just returned from a triumphant tour of Europe and America, where he seems to have won golden opinions. His audience at the Royal Albert Hall was quite appreciative, and his old Japanese songs were notes of meolody which even English ears had not heard excelled. Another musician now attracting attention is Miss Ogino who presents concert programmes in Tokyo with artistic ability and intelligence, including some of the compositions of Hashimoto, a young Japanese composer of great promise. Her voice has a pleasing timbre and sweetness of tone that is very alluring. Whether in native or foreign solos this young lady easily excells.

A Japanese Dilemma

IN AN ADDRESS in Tokyo some time ago Mr. K. Okajima, after a residence of thirty-five years in the United States, declared that, though he liked Americans and their country, he could not understand why they had allowed on their statue books the unfair discrimination of the immigration quota against Japan. On account of that regulation not only were the Japanese held up to ridicule as inferior to Europeans, but no less than thirty thousand Japanese in the United States were unable to marry and bring their wives to America with them. Mr. Okajima's feeling that such a law is contrary to the instincts of humanity will doubtless be shared by many thoughtful minds not only in Japan but even in America itself.

Great Quake Memorial

WITH SOME OF THE munificent contribution from the United States in aid of the earthquake fund Japan has erected a fine hospital in Tokyo as a memorial to American charity and good-will, and to accomodate poor patients as well as others, the structure having at present some 248 beds. The opening of this Fraternity Memorial Hospital was performed in June, appropriate speeches being made by Ministers of State and Mr. Neville and Colonel Burnett of the United States Embassy in Tokyo. References were made to the remarkable fact that thirty million yen were raised for the fund in America in two weeks, at the call of the President. Most of this money was spent in purchasing necessities for the earthquake sufferers in Japan, and the remainer, a large sum, was sent to Japan, about three millions of which were devoted to the new hospital at Hongo, which is to

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remain a perpetual memorial of America's kindly interest in Japan and her people.

Problems of Population

DURING THE PAST YEAR the population of Japan increased by 900,000, and the rate of growth will soon be a million a year, says the *Osaka Mainichi*. The annual earnings per capita of the Japanese is about 224 yen, which is small compared with 970 yen in England and 540 yen in France. Admitting that the standard of living and a tendency to extravagance make wages too high in Europe and America, it is no less evident that in Japan both wages and standards of living are too low. The journal is convinced that the radicals are wrong in supposing that surplus population arises from an economic system based on capitalism. Equalization of distribution would probably lead to a decrease in national earnings now amounting to some thirteen thousand million a year. The conservatives regard rapid increase of population as a sign of national development, but this looks too much like the cannon-fodder idea. Japan has to face the question of a vent for surplus population. Emigration, internal migration, extension of reclaimed lands and intensive farming and industry are all being tried, but afford scarcely appreciable relief. Emigration takes no more than ten thousand a year, internal migration, especially to Hokkaido, not as many as one hundred thausand, and most of these find their way south again, in time. The vent to Brazil is only a drop in the bucket. The food supply is bound to fail in keeping pace with costs of population. Birth-control may be a partial solution if authority would but lend it intelligent guidance. The masses must be taught that health and culture come before all else. Quality is more valuable than quality, even in population.

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